

Lesson @ Masjid al Salam, Logan, Queensland, 27th July 2018

Topic 1 - Ibadah and its Categories, Types & Conditions

Topic 2- Principles Relating to the Dunya & Deen

Topic 3 – Raising the Hands in du'a After Salah

Topic 4 – Definition of Islam

Topic 1 - Ibadah and its Categories, Types & Conditions

Defining Ibadah

Actions can relate to ibadah (عبادة) or mualimaat.

Ibadah relates to actions that a Muslim must do, or is encouraged to do, on the basis of these being defined as acts of worship through textual evidence (Qu'ran and sunna). However, the term ibadah is often loosely translated into English as worship. This translation does not fully describe the shariah meaning of this word.

All 4 major schools of orthodox fiqh (فقه) agree that ibadah, **'is a comprehensive term that includes hidden and open actions that Allah (سبحانه و تعالى) loves and is pleased with'**. It is Allah (سبحانه و تعالى) alone who legislates and decrees those actions He is pleased with.

Mualimaat relates to the daily life or routine of a Muslim e.g. everything other than ibadah (as explained above).

Categories of Ibadah – Fard and Sunnah

There are acts of ibadah that are fard (فرض - obligation) i.e. the fajr salah (صلاة – prayer).

There are acts of ibadah that are sunna (سنة – words, actions and tacit approvals of the Prophet Muhammad) i.e. salaatul du'ha.

Types of Ibadah

1. ibadatul qalbaniyyah – relates to the worship of the heart i.e. khawf (خَوْف - fear), tawakkul – reliance on Allah (توكل)
2. ibadatul qowliyyah – relates to the worship of the tongue (i.e. adhkar).
3. ibadatul badiniyyah – relates to the worship of the limbs.
4. ibadatul ma'liyyah – relates to the worship linked with zakat and sadaqah.

Conditions of one's Ibadah Being Accepted by Allah

What are the sharoot (conditions) related to our ibadah being accepted by Allah (سبحانه و تعالى)?

Condition 1 - The ibadah must be done with ikhlaas (اخلاص – sincerity).

Condition 2 - The act of worship must be in accordance with the Qu'ran and the sunna.

These conditions have been derived from the last verse of Surah al Kahf (18:110) -

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone." (Sahih Int).

عَمَلًا صَالِحًا in the above ayah has been explained by the scholars of tafsir (تفسير - exegesis of the Qu'ran) as referring to the teachings of the sunna.

Consider these 2 scenarios, namely:

Scenario 1 - A sincere person prays 4 rakat (ركعة – a unit of prayer) for fajr salah thinking that they will double their reward with Allah (سبحانه و تعالی) i.e. by increasing the units of prayer from 2 to 4. Whilst this person is sincere, their action is rejected as it does not meet condition 2.

Scenario 2 - A person prays 2 rakat for fajr, but does so in order to be seen by the people. Thus, whilst this person is fulfilling condition 2, they are not fulfilling condition 1 as they are performing this act of worship to show off to the people (الرياء).

Defining Ikhlāas

Ikhlāas is often translated into the English language as sincerity. However, this single word does not fully describe this term. Rather, ikhlāas is more comprehensively described by the scholars as, **'being truthful in regards to one's intention'**.

Topic 2- Principles Relating to the Dunya & Deen

Principle 1 – This principle relates to the affairs of the dunya (دُنْيَا – temporal world), namely:

Everything is halal except if there is a textual evidence stating otherwise (i.e. that it is haraam, prohibited). This principle is agreed upon by all 4 major schools of orthodox fiqh.

E.g. Buying and selling is halal, except that which involves riba (رِبَا – usury).

E.g. You can drink and eat everything except alcohol, pork and blood (there are more examples that can be explored in depth when one studies fiqh).

The evidence for this principle is from Surah al Baqarah (2:29) -

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ

It is He who created for you all of that which is on the earth. (Sahih Int).

Principle 2 – This principle relates to the affairs of ibadah, namely:

Everything in the deen is haraam, unless there is a textual evidence stating

otherwise (i.e. that is is halal, permissible).

E.g. Fajr consists of 2 rakat and no person can state or practice otherwise.

Thus, actions of ibadah can not be performed without textual evidence. The evidence of this is the hadith from Sahih Muslim in which Aisha (رضي الله عنها) informed us that whatever action is done that this not in accordance with our affair, it is rejected.

Thus, we perform ibadah on the basis of evidence, not on the basis of our 'aql (عقل - intellect). Furthermore, the deen of Islam has been completed, thus it can not be added to, nor can it be said that prophet Muhammad (صلى الله عليه وسلم) forgot to convey any act of ibadah to his companions (رضي الله عنهم). Clearly, one can not add to something that has already been completed.

Surah al Ma'idah (5:3) states -

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. (Sahih Int).

Topic 3 – Raising the Hands in du'a After Salah

In some cases the prophet Muhammad (صلى الله عليه وسلم) raised his hands in du'a (دُعَاء – supplication), for example he did this during youm al arafah and salaatul istisqa. Other times when he made du'a he did not raise his hands (i.e. when going to the toilet).

It is confirmed that prophet Muhammad (صلى الله عليه وسلم) made du'a after salah, however there is a dispute relating to whether he raised his hands in du'a after salah or did not.

Relevant points -

Point 1 - There is no textual evidence that prophet Muhammad (صلى الله عليه وسلم) raised his hands in du'a after communal salah.

Point 2 - There was no congregational du'a after congregational salah.

Point 3 - The asl (اصل – foundation / principle) of du'a is to raise one's hands.

Point 4 - As Muslims we raise our hands in du'a when the prophet raised his hands in du'a, and we do not raise our hands in du'a when the prophet did not raise his hands. After salah the prophet did not raise his hands, hence we do not do so when making du'a after salah.

Point 5 - It has become apparent that in some cultures, particularly in the subcontinent, du'a after salah has been made compulsory by the people. This is against the sunna, as the prophet never made this a compulsory act of ibadah after the completion of salah.

Definition of Islam

Some Muslims define Islam as meaning peace. However, this is the linguistic definition of the term. When non-Muslims ask one what Islam means and what it is, they are referring to what Islam is according to the Qu'ran and sunnah, not the linguistic meaning. Thus, the shariah definition of Islam is found below and must be understood by all Muslims. Islam involves -

1. Submitting to Allah (سبحانه و تعالی) with tawhid (توحید).
 2. Compliance to Allah (سبحانه و تعالی) through obedience towards Him.
 3. Freeing yourself from shirk and the people of shirk.
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